

ment." is by repeating over and over again catechetically those truths which are too apt to escape the earnest attention of the young, and thoughtless, and careless of our day. Sermons fail to impress these—Sunday Schools fail to impress them. We say to our Clergy try another, an ancient, an effectual, a better method—try public catechising.

We would not presume to suggest how, or in what way this is to be carried out, but we may instance a plan which has been partially tried with some success. Let the Clergyman of every parish place in the hands of his Sunday School teachers one of the expositions of the catechism published by the S. P. C. K. Let him desire them to teach the catechism according to that method every alternate Sunday.

Let him examine the children privately every quarter, till he has accustomed himself and them to the practice of catechising, and then let him once every month catechise publicly in the Church after the second lesson. If this or some plan like it be carefully, earnestly, wisely carried out we can venture to promise our clergymen an increase of power, of success, of popularity. We can hope for a thorough knowledge of those Church principles which are now to be found in our prayer books and formularies, but are alas often wanting in the minds of those for whom that prayer book and those formularies were drawn up and put forth.

---

## REMAINS AND REMINISCENCES OF ANCIENT ROME.

---

### NO. VI.

VAST, however, and capacious as was the Coliseum, it was yet far inferior in this to the Circus Maximus, which, when restored and enlarged by Julius Cæsar and other Emperors, had seats, as Pliny tells us, for no less than 250,000 spectators, though in all other respects the two will hardly admit of comparison. The Circus Maximus was probably at first merely an inclosed open space with seats arranged round. Lofty porticoes were afterwards erected by Cæsar, for the accommodation of the public. Among the shows or games exhibited there, were chariot races, always a favourite amusement of the Romans, and of a much more innocent kind than those in which they afterwards took such delight. When Horace speaks of the "*meta fervidis evitata rotis*" of the Olympic games, he was perhaps just fresh from these races of the Circus Maximus, and when immediately afterwards he calls the competitors in them "*Tertiarum dominos*," the lords of the earth—the phrase was certainly much more applicable to the men of Rome than to those of Greece. The passionate fondness of the Romans for the sports of the Circus will account for the immense sums expended on these places of amusement, and their vast size and capacity. Juvenal represents the people, in whom all power once centered, as then so wholly enslaved that they looked anxiously for two things only—their pittance of food and the pleasures of the Circus.

" Nam qui dabat olim  
Imperium fasces, legiones omnia, nunc se  
Continet, atque duas tantum res anxius optat  
Panem et Circenses."